



Hindu Rashtra

What RSS Thinks and Why?

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About the Author

Dr Manmohan Vaidya is the joint general secretary (Sah-Sarkaryvah) of RSS. Born in Nagpur, in 1955, Dr Vaidya holds a doctorate in Radiochemistry, a branch of Nuclear Chemistry from University of Nagpur.

He was also a Lecturer of Chemistry for few years before becoming an RSS pracharak in 1983. Since then, Dr Vaidya has held various responsibilities at RSS which have taken him from the remotest corners of Bharat to the farthest parts of the world. Prior to his appointment as Sah-Sarkaryavah in 2018, Dr Vaidya was the Akhil Bharatiya Prachar Pramukh (All India In-charge for media relations) of RSS for 10 years.

He is a voracious reader and frequently writes on contemporary issues in various magazines and newspapers. He is well versed in Marathi, Hindi, English and Gujarati languages. His ability to address the curiosities of young minds about Sangh, socio-cultural and spiritual issues in his unique storytelling style, makes him very popular among the youth.

- Publisher

Introduction

What is Rashtriya Swayamsevak Sangh (RSS)? Is it a political or social organization? What is the purpose of RSS? What kind of activities are undertaken by RSS? As RSS continues to grow towards its goals of building a stronger society and national consciousness, we frequently encounter these queries from people of Bharat, both young and old.

Increasing number of youth are joining RSS and contributing to its various initiatives across Bharat. There is a growing curiosity among people to know about RSS's history, its vision and its stance on different issues of national importance, from the original and authentic sources. If you are one of them, you have come to the right space.

Here, we bring you a curated collection of published interviews and articles, on contemporary issues by Dr Manmohan Vaidya, Sah Sarkaryavah (Joint General Secretary) of RSS. Dr Vaidya's insight on Sangh along with his engaging style of intertwining facts with insightful anecdotes will help you understand RSS's viewpoint on some of the critical issues that concern our country today.

As it is practically impossible to cover the long history, vast initiatives and ideology of the pre-independence organization such as RSS in one single book. Therefore, this series will lay a strong beginning for you to understand the organization better and help you build your own unprejudiced view. We hope that this edition will further be fueling your curiosity to know and engage with RSS.

- Publisher

View



Why Secularism is irrelevant in context of Bharat!

The RSS has been sceptical about the use of the word secularism in the context of India—why is that?

Secularism is the most misused word in Bharat and is invoked mostly to pamper communal forces. Secondly, the way it was introduced in the preamble of our Constitution creates doubts. During constitutional debates, inclusion of the word secularism was discussed, debated and it was decided against. Dr Ambedkar also thought it was not necessary.

Our Constitution already has all the provisions giving equal rights to all religious groups, including all minorities, to practice, preach and propagate their faith. Still, secularism was included in our Constitution, in 1976, during the Emergency, without any need, demand or debate—when many opposition leaders had been put behind bars by the Indira Gandhi government.

Secularism is irrelevant in Bharat. It originated in Europe as a response to theocratic states. In Bharat, we never had a theocratic state. Here, all religions have been treated equally for centuries. Look at the Parsis, the Jews, the Syrian Christians, all came from outside and settled in various parts, making Bharat their home and practicing their religion freely, without any persecution and discrimination.

Like Swami Vivekananda said in the Parliament of World Religions in 1893, “we believe not only in toleration, but we accept all religions as true.”. The essence of Hindutva is spiritual democracy.

But what is the harm in the word being included in the Constitution?

We haven't got anything against the grammatical meaning of the term but due to the bad intent and usage it has become synonymous with anti-Hindutva/anti-national ethos. In practice, secularism is being used to further a communal agenda—to favour one particular community over others.

Saying that Muslims have the first right on national resources, as Manmohan Singh did, is that a secular statement? Why should our state provide funds for Haj or any religious pilgrimage? Even Muslim countries don't give grants for Haj. I am told that Haj is fulfilled only if you do it with your own means.

Temples are subjected to government scrutiny and intervention, but minority places of worship are not. Is this secularism? The likes of (Asaduddin) Owaisi are not communal but very secular?

This minority-ism is fostering separatism and harming the unity of this ancient, great country. The idea of secularism has been misused by

these so-called secular political parties to further their own interests. Moreover, any discussion about misuse of secularism is dubbed as opposition to secularism and favouring a theocratic state. This is a blatant lie and falsification of facts.

The RSS seems unconvinced about the idea of minority rights. Why is that?

In Bharat, traditionally, we believe that all religions lead to the same destination and hence are equal. Ninety-nine per cent of Muslims and Christians in India are converted, having origin in Bharat. Then how can a mere change of faith make them qualify as minorities?

In Bharat, Parsis and Jews are the actual minorities, because they have come from outside with their own religion. But they have refused to be tagged as “minority” and never asked for any special privilege. The talk of minority interests is nothing but vote bank politics.

If everybody is equal before the law, why should we have a minority commission? A single human rights commission can address any injustice done to anyone.

But in light of communal violence such as the 2002 riots and the Sachar Committee report it can be argued that minority rights need protection.

The reason behind the poor state of Muslims as highlighted by the Sachar Committee is that the majority of them (65-70%) live in Bihar, Bengal and Uttar Pradesh—states that have been economically backward. These states were ruled by so-called secular parties for most of the time since Independence. According to Sachar Committee, the economic condition of Muslims in Gujarat is much better than in West Bengal.

As for riots, they have been happening before 2002 too. Let's not forget Bhagalpur, Muzaffarpur (Meerut), Koderma. Who was ruling the concerned states when these riots happened?

Instead of blaming the ruling party, it is important to try and understand why these riots happen. If you look at the communally sensitive spots in riot-prone cities you will notice that they are invariably in Muslim majority areas.

Why don't riots happen in Hindu majority areas? I have never seen riots in Nagpur where I grew up but when I moved to Gujarat, in 1983, I noticed communal riots invariably happening during Hindu festivals in these sensitive areas. Riots are bad and must be avoided but talking only about 2002 riots is wrong.

Other instances of communal violence based on accusations of love jihad and cow slaughter are on the rise. How would you explain them?

They are separate issues. Sangh did not coin the phrase “Love Jihad”. It was used for the first time by justice K.T. Sankaran in a Kerala high court judgment. He saw a pattern of people hiding their real identities while getting into relationships. We are not opposed to bonafide inter-religious marriages, but if it is a part of some kind of design then it is a serious matter that should be discussed and rebuffed.

As for cow slaughter, it is not a religious issue but an economic one. Importance of cows grew as we became an agrarian society. It is observed that excessive use of chemical fertilizers is impacting our soil and affecting the food we eat. Importance of organic farming is increasing. The Indian breed of cow is important for organic farming. Medicinal properties of cow products help everyone (people of all religions), not just vegetarians.

From Gandhi to Bahadur Shah Zafar, everyone has spoken about the protection of cows. Cow slaughter is already banned in J&K, a Muslim-majority state.

But the conversation about the importance of cows to our economy and society can no longer be separated from incidents in Dadri and Una.

We are opposed to violence in this matter and any other, but laws that exist should be enforced. Also, there has been a lot of false information circulated about Dadri and Una. Now the truth is emerging in the case of Dadri. As far as Una is concerned, the emerging facts indicate that it was stage-managed.

It is often said that the RSS has reservations about the Indian flag. Is that true?

The Indian flag as it was adopted by our Constitution must be respected by all. There have been people from the Sangh who have given up their lives to protect the flag so there is no question of us not accepting the flag. We are not interested in changing it.

Was there no objection to the flag when it was adopted?

The tricolour flag emerged in the political scenario in 1921. It was Gandhiji's idea to have a flag representing all major communities. Hence, a tricolour flag with red (not saffron) at the bottom, green in middle and white at the top representing Hindus, Muslims and Christians.

Then itself, a lot of people objected, calling it a communal flag. The very idea of identifying each community separately and trying to forge unity among them was termed as communal thinking. They demanded to have a non-communal, national flag.

This demand was so strong that All India Congress Working Committee appointed a seven - member committee (popularly known as flag committee) to look into the matter. After hearing both the sides, the flag committee came to a unanimous conclusion.

The flag committee report published in 1931 says, “It was decided that our flag should be artistic, distinct and non-communal. It was decided unanimously that it should be of one single colour. And if there is a colour that is more distinct than another, one that is more acceptable to the Indians as a whole and one that is associated with this ancient country by long tradition it is the saffron kesari colour.”

The flag committee recommended a rectangular saffron-colour flag with a blue charkha on the top corner. The communalization of the colour saffron has happened post-Independence—particularly post the insertion of the word secular in the Constitution, when the definition of what is communal and what is secular began to get distorted.

Both the RSS prayer and oath feature a pledge to Hindu rashtra. How does the RSS define that phrase?

Rashtra is often equated with nation in English. But the evolution of nation in Europe is a phenomenon of the 15th century, as a reaction to the theocratic state. This was never the situation in Bharat. Here the concept of rashtra (nation) has existed since Vedic times, based on a shared view of life by all people living in Bharat, evolving into a unique way of life, Sanskriti.

There is a distinction between nation and state. A state is a political association, while nation means the people. Well-known French philosopher Ernest Renan had this to say about “What is a nation”:

“The soil provides the substratum, the field for struggle and labour, man provides the soul. Man is everything in the formation of this sacred thing that we call a people. Nothing that is material suffices here. A nation is a spiritual principle, the result of the intricate working of history, a spiritual family and not a group determined by the configuration of the earth.

“Two things which are really one go to make this soul or spiritual principle. One of these things lies in the past, the other in the present. The one is the possession in common of a rich heritage of memories and the other is actual agreement, the desire to live together and the will to continue to make the most of the joint inheritance.

“Man cannot be improvised. The nation like the individual, is the fruit of long past spent in toil, sacrifice and devotion. Ancestor worship is of all the forms the most justifiable. Since our ancestors have made us what we are. A heroic past, great men and glory, I mean real glory—these should be capital of our company when we come to found a national idea.”

So, Hindu rashtra is an adjective of rashtra (people of Bharat) and stands for the way of life that people practise in India. The Hindu-ness of our society lies in recognizing the divinity within each human being but also in accepting that religion is a personal matter.

You can choose any path you like to your spiritual goals. Hindutva is the same as Bharatiya values. The confusion also arises because dharma is wrongly translated as religion in English.

So there is no contradiction between a Hindu rashtra and a secular nation?

No. The best way to understand this is through a quotation by Tagore about Bharat in his essay ‘Swadeshi Samaj’:

“To feel unity in diversity, to establish unity amidst variety—this is the underlying dharma of Bharat. Bharat does not regard difference as hostility, she does not regard the other as enemy. That is why without sacrifice or destruction she wants to accommodate everybody within one great system. That is why she accepts all ways and sees the greatness of each in his own sphere.

“Because of this virtue, in Bharat, by seeing others we wouldn't get frightened as we don't consider any society or people as our enemy. Each fresh conflict will enable us to expand ourselves. The Hindu, the Buddhist, the Muslim and the Christian will not fight each other and die in Bharat—here they will find a meeting point. That meeting point will not be non-Hindu, but very specifically Hindu.”

Dr Radhakrishnan has observed that Hindutva (Hinduism) is not a religion: it is a commonwealth of many religions. If you accept the Hindu way of life you are free to follow any religion you like.

In that case, where does the impulse for initiatives like ‘ghar wapsi’ come from?

As Hindus we do not believe in conversions. There are many Muslims and Christians who attend RSS shakhas but we do not seek to convert

them. They keep following their own faith. A senior ideologue of the RSS, M.G. Vaidya, was professor of Sanskrit in a college run by Scottish Church in Nagpur.

Once, one of his colleagues, a Christian, asked him if he can join the RSS. Mr Vaidya replied, "Oh! Sure! For that you need not leave your faith. Only you have to accept that there is salvation outside Church also." On this the Christian professor quipped that he cannot accept this as he will lose his zeal to convert people.

The great Sarvodaya leader, Acharya Vinoba Bhave said, "Salvation through this way only is non-Hindu and salvation through this way also is Hindu".

However, it is commonly known that a lot of people were converted en masse here and there is a growing urge among them to reconnect to their roots. Facilitating this urge to reconnect to roots is ghar wapsi or home coming. It can be seen as a process of de-conversion.

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We never thought of RSS as a custodian of religion

Does the Sangh Parivaar see itself as the custodian/torchbearers of the Hindu society and religion and why?

No. We never thought of the RSS as a custodian of religion or anything. We only create awareness about our ancient cultural values among people. It is a false allegation against the RSS, by those very people who pose themselves as a custodian or savior of the entire society. They see the RSS through the prism of religion.

What according to Sangh is its role in the present Indian society?

The RSS basically is engaged in the work of character building and organizing the entire society of the country. Society needs people with integrity, character, discipline, work culture, awareness and pride about our ancient spirituality - based view of life. It needs people with a feeling of love and a bond for all irrespective of caste, language, way of worship et al. Only then can the country march ahead, progress and prosper. Creating such people is the role of Sangh and we are seeing more and more people coming forward to do some social work, just out of this bond of love. Swayamsevakas are running more than 1,50,000 service projects throughout the country in the fields of education, health, economic self reliance, self protection and imparting cultural values (Shiksha, Swasthya, Swavalamban, Suraksha and Sanskaar).

How far do you think the RSS' social and religious views matter to the common Indian.

The RSS does not work in religious arena. But the cultural, social views and conduct of swayamsevakas in society has resulted in growing credibility and confidence about the RSS. This is the source of widespread and consistent growth of the organisation. All sections of the society welcome, accept, support and trust RSS across Bharat.

Hinduism allows pursuing different disciplines and beliefs within it. The importance given by the RSS to the worship of Lord Rama or devotion to cows is seen as an attempt to narrow down an essentially diverse faith.

In RSS we have swayamsevakas who follow different religious disciplines and beliefs (including Christianity and Islam). Some may worship Lord Rama as a deity but for many Lord Rama is an embodiment of our cultural values and is adored by all irrespective of one's gender, caste, religion, language or province. The cow has been the backbone of our prominently agrarian society because of the medicinal importance of its milk, urine and dung. It is becoming more relevant seeing the menace created by excessive use of chemical

fertilizers and pesticides, resulting in the growing importance of organic farming.

Even other countries are studying and accepting the importance of Bharatiya breed of cows. It has nothing to do with faith. In Rajasthan there is a Muslim working for cow protection and having a Gaushala.

Often the RSS and its affiliates like the VHP underscore that Hinduism is under attack from other religions? This, when the RSS says Hinduism is a way of life.....

The RSS has never blamed others and thinks that we ourselves are responsible for the present condition of Hindu society. Hence we are working amongst Hindus for social transformation. But Hindus are attacked and discriminated by people from a particular religion who think that Hindus do not subscribe to the faith they believe in. What happened to pandits in Kashmir, Riangs and Chakmas in Mizoram? Their only fault was they were Hindus and refused to convert. What has happened recently in Malda, West Bengal? Somebody from UP said something (allegedly blasphemous) some months ago. The person is arrested and in police custody. Why were the Hindus in Malda attacked, their shops burnt and property looted? It happened only because Hindus are in minority and the administration is biased.

The RSS was supposed to pass a resolution on population imbalance. You had sought a wider debate on the Upamanyu Hazarika Commission's report that illegal migration from Bangladesh is threatening to reduce the indigenous population of Assam.

Sarsanghachalak Mohan ji Bhagwat in his Vijaydashami speech has already addressed this issue stressing the need to have a national population policy that looks at the total resources available and young hands needed for our country after 50 years. We have discussed this issue in our last national council meeting (ABKM) at Ranchi in October 2015.

BJP President Amit Shah recently said there is no question of compromising the core ideology of Sangh Parivar in any action of the central government or the BJP. How much weight does the RSS pull in shaping BJP's policies?

I cannot speak on behalf of Amit Shah or BJP but I think BJP as a party has its own ideology which is reflected in its manifesto that BJP made public before the 2014 Parliamentary elections.

Bhaiyyaji Joshi said at the Pratinidhi Sabha that the prosperous should not demand reservation and it has to be seen if benefits of caste-based quotas have reached the intended beneficiaries. This was followed by the RSS saying it backs quotas for SC/ST/OBCs in its current form. Is there pressure from the BJP to not articulate the Sangh's stand on reservation?

Unfortunately, social discrimination has been practiced in Hindu society for centuries and it is based on birth in a particular caste. Such sections were deprived of the facilities and self-honor others were enjoying. Reservations were provided for such class to bring them at par with others. As long as there is social discrimination practiced in our society, reservations should continue. We all should work together to end caste-based social discriminatory practices and create a 'Samarasa Samaj'. If the benefit of reservation has not reached the most deserving section of the society even after more than 65 years of independence, we need to look into it and come with some corrective measures to realize the vision of the Constitution makers, at the earliest.

The RSS has passed resolutions for accessible, affordable and quality healthcare and education, you have flagged budget cuts for these welfare sectors; which are the other areas where you think the government needs to focus more?

It is essential that quality education and healthcare facilities be accessible and affordable to all. Not only the government but social institutions, educational trusts and social leaders also should take initiative for this. That was the focus of the resolutions passed at the Pratinidhi Sabha – 2016 in Nagaur (Rajasthan).

The RSS has been complaining that there has been a surge in the attacks against RSS members. Your comment.

It is really a matter of serious concern that RSS members are attacked and killed mercilessly. In Kerala one Sujith was assaulted and killed in front of his old parents and family members by CPM goons. Recently a peaceful protest march of BJP supporters was attacked with stones and iron rods by CPM workers injuring 26 including ex. BJP state president of Kerala V. Muralidharan. What is shocking is no political party and so-called 'torch bearers of humanity', votaries of freedom of expression or democracy have come forward to condemn this murderous vendetta. No media has covered this dastardly incident in prime time or written editorials or held discussions on TV channels. But such violence will not deter the confidence, commitment and resolve of RSS workers to serve Bharat Mata.

There has been a demand, especially by the youth to push for decriminalisation of homosexuality. Dattatreya ji also indicated at the India Today conclave that it is not a crime. Do we see the RSS agreeing to the opinion that homosexuality should be decriminalised?

Dattatreya ji himself has clarified in his tweets that "homosexuality is not a crime, but socially immoral act in our society". He has not advocated punishment, but they have to be treated as a 'psychological case'. Gay marriage is institutionalization of homosexuality. Hence it should be prohibited. Approach to homosexuality should be 'no criminalization, no glorification either'.

Changing the uniform is one indicator of the RSS moving with the times, what are the others areas where we will see changes in future? Has there been any decision yet, on allowing marriage for full-time pracharaks?

Changing with time has been a characteristic of Hindu way of life. Accordingly, changes also occur in RSS functioning from time to time and this tradition will continue. There is a misconception about Pracharak. There may be at least 3,00,000 active workers of the RSS holding some charge. Not all of them are Pracharaks. Most of the Sangh work is carried out by earning members with families or by

students. In many districts, there is not even a single Pracharak and still growth is visible in these areas. There are a few who are not paid, but decide to devote all their time to doing the work of the RSS as their 'first priority'. These are called 'Pracharaks'. They are hardly one percent of the total number. When a Pracharak wants to marry he may opt for it and continue to work as a RSS Karyakarta. He then ceases to be a Pracharak as his priority naturally will be family matters.

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‘RSS’s reverence for Babasaheb not new’

How does the RSS view Ambedkar?

Ambedkar was a great patriot, who strived for a transformation in Hindu society based on liberty, equality, fraternity and justice. He effectively led a movement to fight against unjust and inhumane caste discrimination prevailing in Hindu society. His struggle was aimed at empowering the deprived sections to enable them to lead a dignified life. Besides, he was a visionary, an excellent scholar, eminent economist, foreign policy expert, labour reformer, educationist and, of course, constitutionalist. We want to bring these aspects of Babasaheb’s personality to the forefront.

Why is the RSS suddenly so interested in Ambedkar?

Neither reverence for Ambedkar nor respect for his efforts to end caste-based discrimination is new for the RSS. Right from its inception, the RSS did not believe in caste discrimination and untouchability. When Mahatma Gandhi visited the RSS camp in Wardha (near Nagpur) in 1934, he lauded the absence of untouchability in the RSS, which is on record. After Ambedkar’s demise in 1956, Shri Guruji Golwalkar (the then Sarsanghachalak) paid tribute to him as a Leader who possessed the sharp intellect of Adi Shankaracharya and the compassionate heart of Bhagwan Buddha.

It was because of the initiative of Shri Golwalkar that all Shankaracharyas and Dharmacharyas passed a resolution that untouchability has no place in Hindutva or Hindu Dharma in a Dharma Sammelan (religious conclave) at Udupi (Karnataka) in 1969. In the RSS, we remind ourselves of the contributions made by great sons and daughters of Bharat (which includes Sages, Kings and Queens, Thinkers, Philosophers, Social reformers, Freedom Fighters, Scientists etc.) through Ekatmata Stotra (Verses of Unity), on a daily basis. This Stotra includes the names of great social reformers like Narayan Guru, Ambedkar, Mahatma Phule and Thakkar Bapa which is sung with reverence all over India in RSS programs. So, this is not a sudden decision or a reaction.

During centenary celebrations of Dr. Ambedkar in 1991 a mammoth gathering was addressed by the then Sarsanghachalak Shri Rajjubhaiyya (Prof. Rajendra Singh), Shri A.B. Vajpayee and Bhante Gyanjagat ji and paid their tributes to this luminary.

Is it because he was against Islamic expansion?

No, not really. (Although you admit that he was against Islamic expansion). Babasaheb was surely for Bharat. He was well aware of the soul of Bharat and never took any step that went against it even while protesting against the ills prevailing in Hindu society. In 1983, a pleasant coincidence took place. Birth anniversary of Dr. Hedgewar (the founder of the RSS), Chaitra Shukla Pratipada, the beginning of the Hindu calendar and Ambedkar’s birthday, April 14, fell on the same day. That day, RSS swayamsevaks under the leadership of Dattopant Thengadi initiated a social movement called ‘Samajik Samarasata Manch’ to end caste-based social discrimination and create a harmonious society. A decade later an agitation started in Aurangabad to rename Marathwada University as Dr. Ambedkar University. The RSS not only openly and whole-heartedly supported this demand but also worked tirelessly to calm down the inimical atmosphere created by some political leaders and parties.

Was he not a strong anti-Brahmanical social structure lobbyist?

‘Brahmanism’ is a politically motivated publicity jargons fabricated by forces with vested interests. If it means caste-based discrimination and inhuman practices like untouchability, then the RSS also stands against it. Babasaheb was never anti-Brahmin. His mentor was a Brahmin. He was against all forms of casteism and caste-based discrimination. There are many social reformers who were from Brahmin community who fought against such social evils. It was possible for Dr. Ambedkar to accommodate all because he wanted a united and progressive Bharat with integral approach instead of divisive one.

Is it that the saffron fold is trying to woo Dalits and also restrain the community from conversions?

We are not a political outfit. So no question of wooing any community. We are working to undo the injustice done to a section of our own society by our own people, bridge the gap and create a harmonious society at the earliest. As the 125th birth anniversary of Ambedkar (1891-2016) follows the 125th birth anniversary of Hedgewar (1889-2014), the RSS took special efforts to take the true message of social harmony and national awakening that was dear to both these great sons of Bharat Mata.



The Fight Against Jihadi Terrorism

Three consecutive blasts in the heart of Mumbai shook the nation. Twenty-four innocent lives were lost bringing the nation's security preparedness and the effectiveness of intelligence agencies under the scanner once again. Investigative agencies were put on the job of finding out who executed the blasts. The government reiterated its stand on terrorism, promising to deal with it sternly. But despite all the claims made by the government, is it really serious about fighting terrorism? Sadly, there seems to be a huge gap between what is being said and what is being done at that level. One of the main reasons why the government has been unable to tackle terrorism is the Indian National Congress party, leading the UPA government at the centre. For long now the Congress party has not been able to shake off the mantle of divisive politics that it indulges in. This is the reason why it looks at everything related to terror through the communal prism of Hindu-Muslim and Majority-Minority community. It is this approach that makes divisive and communal politics and forces in the country more powerful. It is also this divisive approach is covered under the garb of words like 'secularism'. While Pak imported terror was only plaguing the Kashmir valley all this while, in the last two decades terrorists inspired, trained and sustained by Pakistan have wrecked havoc all over the country. The time has come when the government looks at terror as an 'act against the nation', an anti-national activity instead of looking at all terror activities as communal. On 26 November, 2008 a ruthless terror attack killed 166 innocent people in Mumbai. Investigating agencies put on the job had found clear and ample evidence of ISI's (Pakistan's secret agency) involvement in the 26/11 attack. While the probe was still on, 6 December 2010, the national capital saw the release of an Urdu book titled 'The Truth of 26/11- An RSS plot?' On 27 December the same year a Hindi translation of this book was released in Mumbai. The book had been authored by Ajiz Burney, the then editor of Rashtriya Sahara, Urdu and had 25,000 copies of both the translations printed in the first lot itself. While that was surprising, what came as a shock was the fact that both the Urdu and Hindi version of the book were released by Congress General Secretary Digvijay Singh. The book's attempt was to say that Mossad, CIA and RSS were behind the 26/11 attack in Mumbai. Did Digvijay Singh agree with the contents of the book? Why was RSS being linked to the Mumbai attacks when investigative agencies were repeatedly talking about ISI's direct involvement in the Mumbai attack? On January 28, 2011, Rashtriya Sahara printed an apology on the front page of the newspaper after Ajiz Burney was served a legal notice for

making baseless allegations about the RSS's involvement in the 26/11 attack. While that happened, few questions remain unanswered: Why did Burney write such a factually incorrect book? Who financed the publication of 25,000 copies each of both Hindi and Urdu versions? Where were these books distributed or sold? What was Burney doing in Karachi on November 26, 2008 when Mumbai was under the terror siege and innocent lives being lost in a brutal attack? Who was Burney meeting in Karachi? These are questions that must be probed by a national investigative agency. Why did the Congress General Secretary, Digvijay Singh release the book in two separate places? With such support, it isn't surprising that the book was widely discussed in the Pakistani media. If that wasn't enough, almost as an award for his efforts at maligning the RSS, Burney was appointed as an advisor in Union minister Kapil Sibal's ministry. Perhaps the appointment was made only to appease a particular community and nothing else. It is all of this put together that makes one doubt the government's very intention to fight terrorism, making it clear that the government is not serious enough. Tough situations require tough decisions just as extraordinary times need extraordinary measures. Dealing with a tough situation like terrorism requires tough decisions from the government. What is mandatory in this entire process is the fact that those found guilty of participation and facilitating terror activities should be strongly punished for their acts, serving as an example and a deterrent to others who might want to emulate them. But that's an aspect that the government has so far shied away from. Perpetrators of the December 2001 Parliament attack are yet to be punished by the government. Afzal Guru, an accused in the Parliament attack who was awarded death penalty by the Supreme Court through a court order on August 4, 2005 is yet to be executed. Why is the government silent on the issue? Six years since the Supreme Court order, only a month ago, on 27th July 2011, the government has taken a decision on his mercy petition and forwarded it to the President of the India. On 12 December 2002, a full year after the Parliament attack, the Delhi Sessions Court ordered capital punishment for Afzal Guru for conspiracy to attack Parliament on December 13, 2001, waging war against the country and murder. A year later, on 22 October 2003, the Delhi High Court, hearing the case once again upheld the Sessions Court order of capital punishment. On 4 August 2005, the Supreme Court rejected Afzal Guru's plea for mercy, upholding the High Court order for capital punishment, one more time. Yet the government has done nothing to bring the perpetrators of terror to book. While it took the courts just four years to

complete investigation and come to a conclusion, it has taken six years for the government just to move Afzal Guru's mercy plea from the Home Ministry to the President's office. What is worth pondering over is that the issue is still inconclusive.

Strangely, the Congress party has not been upfront with its view on the Afzal Guru death penalty issue. A year after Afzal Guru had been sent to the gallows, Gulam Nabi Azad, then the Chief Minister of Jammu and Kashmir had told according to Times of India newspaper that the 'central government must rethink death penalty given to Afzal Guru.' Was this the view of the Congress? If not, then why did a Congress chief minister ask the government to 'rethink'? Does the Congress chief minister not trust the country's investigative agencies? Or is he mistrustful of the judiciary of the country? Clearly, what has driven this opinion is the Congress's basic attitude of looking at terror through the prism of communalism. This is the reason why the Congress party cannot look at an act of terror simply as an act of terror. It must always communalise the whole issue and debate of terrorism. A case in point could be Gulam Nabi Azad's subsequent statement where he insisted that in case the government pursued the court's order then, 'Afzal Guru must not be hanged during the month of Ramzan.' Does this statement not reek of Congress's politics of communalism and Majority-Minority divisiveness, aimed at appeasing its own vote bank?

More recently, even as investigative agencies were struggling to probe the July 13, 2011, bomb blasts in Mumbai, a Congress General Secretary, often described as the 'PM in waiting' by his own party men, declared that 'it is impossible to prevent every terror attack.' Does a statement like this not undermine the government's very intention to tackle terrorism? Does it also not rub salt on the wounds of nation suffering at the hands of ruthless and relentless terror attacks? Another Congress general secretary, often dubbed as the 'mentor' or 'political guru' of the 'Congress's PM in waiting' went a step further, stating that the Mumbai blasts could be an act of 'Hindu terror' and must be probed accordingly. While Digvijay Singh's statement found huge resonance in the Pakistani media, an apolitical Aam Aadmi casually said to me, 'It would have been surprising if Digvijay Singh had not made such a statement.' However, what needs to be asked is: Does Digvijay Singh run an investigative agency of his own? If he has any incriminating proof to substantiate his statement then he should give it to the investigative agencies instead of making random statements to the press. A much- thought- out delayed clarification was issued by Singh

later saying that he was misunderstood. But he did not quote what exactly he had said.

Interestingly, Singh's statements over the last three or four months have generated all sorts of responses. Some say that Singh has lost his mental balance. Others more scathing in their opinion have suggested that he should admit himself to the mental hospital near Pune and seek medical help. Few others have even suggested that Singh's statements are a result of the huge international and national pressure being exerted on him to say so. Many also believe that Singh and his statements are not taken seriously by anyone in his own party. That aside, the fact remains; Singh is not just any ordinary person. Singh is the general secretary of the oldest political party in the country. It is this profile that makes his statements important and significant. Given the direction the investigation is going in, it seems Singh is making an effort to appease the minority community, trying to tell them that 'we are concerned about you.' And this vote bank politics is what explains the statements of the Congress's General Secretary best. Singh's penchant for vote bank and divisive politics is what made him question the credentials of slain Police officer Mohan Chand Sharma in the Batla House encounter. It wasn't good enough for Singh that Sharma had been awarded the Ashok Chakra for his act of bravery by the President of India. Singh pursued the fake encounter theory only to serve his own purpose of vote bank politics. Singh's ridiculous statements on issues of terror sound astoundingly similar to the spokesperson of anti-national organisations like SIMI. And in that scenario, just who is bothered about the fight against terror?

It is unfortunate that the principal party in power at the centre is not serious about fighting terrorism. Even as the police and other security forces strive hard and loose precious lives of our security forces to combat terrorism in this country Congress politics fails their effort. Congress's vote bank politics is lending power to the divisive forces in the country. The only sure way to tackle terrorism today is to ensure that patriots in all political parties including the Congress come together to fight terror, leaving aside their political interests and incentives. A concerted effort to the save the harmonious and nationalist fabric of the country needs to be made by politicians across party lines. After all these politicians must remember that their politics and political careers are possible only if the national unity, social harmony and democratic norms remain intact. There will be no politics without the country!



Asmita: The identity of Bharat



Pranab Da, RSS and Undemocratic Dissonance

There has been unseemly outrage amongst certain sections of the political class on former President Dr Pranab Mukherjee's acceptance of an invitation as Chief Guest for the concluding ceremony of the RSS's Tiritiya Varsh Training program.

Dr Mukherjee is a mature and experienced politician who has spent decades in public life. He has well-evolved ideas on matters that are of social and national significance. The invitation has been extended to him with the view that this will be an invaluable opportunity to listen to his views. Also, he will have the opportunity to listen to the views of the Sangh and have a firsthand experience of Sangh as well. This exchange of views and ideas is intrinsic to the Bharatiya concept of dialogue, this invitation and its acceptance is but a continuation of that democratic tradition, enshrined in our cultural ethos.

So why then the dissonance and negative commentary? Why the opposition to this exchange?

The resistance has surprised many, but if we were to delve into the ideological basis of this opposition it would be unsurprising. Bharat's intellectual spectrum's most vocal voices are those of, an ideology that is entirely alien to India and has been rejected the world over, for its high level of intolerance and violent means to achieve conformity, that is 'Communism'. Their idea of "thought conformity" necessitates this approach that not only rejects healthy exchange among diverse stakeholders but protests it.

There is a lazy assumption that if you are not of a so-called leftist persuasion, then by default you are a "right winger" – their view of the ideological world exists in strict binaries, and as a result, you become someone who should be criticised, publicly shamed and protested against. This is the communist tradition, verifiable with human experience or rather oppression the world over. And yet despite repeated displays of intolerance, they adorn the mantle of human rights and free speech advocates.

A few years ago at the same program, an invitation was extended to renowned social activist and Magassaay Award winner Dr Abhay Bang. At that time as well eminent socialists with all kinds of 'left leanings' in Maharashtra were up in arms against his decision to accept the invitation. Their pressure politics to discourage engagement led to opinion pieces and articles in their Marathi weekly SADHANA. Dr Bang responded to the pressure by stating that he was going to present his

views at the function, so why the opposition? In fact, he went on to praise the open-mindedness of the RSS, who had invited him as an honoured guest despite knowing his views; in fact, it was the 'leftists' who were exhibiting their intolerance despite all their claims to the contrary in rhetoric. He remained firm in his decision to participate in the function and furthermore submitted the text of his speech to Sadhana for publication. However, the magazine that claimed to be the vanguard of free speech refused to publish his speech, despite the fact that he had been a past contributor.

In 2010, I met with Shri Keshavan Nair, a CPM Trade Union leader from Kollam in Kerala. He had been expelled from the communist party for writing two articles in a local paper on "Science in the Vedas". Singed by this hypocrisy, Shri Nair decided to write extensively on Communists and even published a book – Beyond Red (which he gifted to me).

On the blurb of the book, he is quoted from the book that "The only freedom communists give you is to praise them"!

During one of my visits to Kolkata as Prachar Pramukh (Media Relations In Charge), whilst CPM was in power there, the local unit of RSS made an attempt to schedule appointments with the editors of Statesman, Indian Express, Times of India, Vartaman and a communist leaning newspaper. All granted time for the meeting but the Communist newspaper. The editor of the left leaning news paper declined to give appointment saying he doesn't want to waste his time. This is their democratic nature and commitment to free expression. The meetings were a success. We had no expectation that those who met with us would agree on every issue with the Sangh, but all were open to understanding and engaging with the RSS's views. About the undemocratic attitude of the news paper that declined appointment I told our local Karyakarta that whenever I shall come to Kolkata try to get an appointment with him.

A couple of years ago Shri Dattatreya Hosabale and I were invited to the Jaipur Literature Festival to put forth the views of RSS about different social and national issues in an interactive open session with a journalist. We decided to accept the invitation and attend. At JLF as well there was opposition by leftist forces.

Individuals like Sitaram Yechury and MA Baby boycotted the festival just because the RSS had been given a platform to air its views despite the fact that Sangh is increasingly finding acceptance, engagement

and support from the society all over Bharat. Their elitist definition of free expression excludes even an attempt to understand such an organisation. But what is the motivation for such protest? Is it their fear that should the RSS be given an opportunity to reach out to a larger audience, the veil of misunderstanding, created by spreading canards will be lifted and the lies exposed. People will know the truth and that is the biggest fear of all.

The communist ideology and such fascist opposition to free speech are entirely against Bharatiya thought.

There is, however, another example that is in contrast to the ones elucidated so far. A few years ago a delegation from the Communist Party of China (CPC), visited India. They were interested in meeting with the Sangh and were invited at Keshav Kunj, the Delhi headquarter of RSS. I happened to be in New Delhi and received the delegation; they also gifted me a memento depicting the Great Wall of China. I was curious about their interest in the RSS. CPC being a political party, it was obvious that they meet leaders of different political parties here. But why meet the Sangh?

They answered that query by saying that they were a cadre-based political party and the Sangh was a cadre-based organisation, this had motivated them to reach out for an exchange of ideas.

To which I responded and underscored a distinction, "It is true but there is basic difference between us. CPC is a political party that works for a state-power and through a state-power where as we, the RSS on the contrary work through or for a state power. We work directly amongst the society with the support of the people." Despite this articulated difference, we had a gracious meeting. We did not refuse to meet with them since having exchange of views and ideas is the Bharatiya approach.

The intellectual world of Bharat is dominated by the people with some sort of 'communist' colour. And either because of the lack of original intellectual thinkers in Congress and other political parties based on individual/ family, territory or caste identity, or they have outsourced their 'intellectual space' to people with communist or left background. Though they talk of liberalism, democracy and freedom of expression, they invariably are seen exhibiting the communist ideological intolerance, intellectual untouchability and exclusion.

Pranab Da's decision to attend the RSS function has yet again revealed their hypocrisy.

The fourth Sarsanghchalak – Shri Rajju Bhaiya had a deep friendship with a senior Congress leader from Uttar Pradesh. Once when Shri Guruji was visiting Prayag, the Congress politician was invited for an interaction over tea along with the prominent citizens of the city. However, the politician regretfully declined, stating that whilst he wanted to attend, his presence would lead to unnecessary and unpleasant chatter amongst his colleagues in the party.

Rajju Bhaiya was startled by this reticence and asked his friend if they would indeed make him the point of discussion. To which the politician responded dolefully that his friend from the RSS had no idea of how politics worked. Rajju Bhaiya informed him that in the Sangh it was very different. Were the two seen in each other's company by swayamsevaks, they would not doubt his intentions at all; in fact, they would assume that he must be explaining Sangh to his friend. How can the Congressmen do not trust such a tall leader of their own?

History repeats itself all these years later when a towering and experienced leader who is also the former President of this nation is being questioned by junior leaders from his party, some who regretfully possess shady reputations and not even half of his experience.

How is it that not one Swayamsevak has questioned why the former President and Congress stalwart has been invited? - This is the difference between the thought process of the RSS and those who claim to be vanguards of free expression -

It is Bharatiya tradition to exchange ideas with a diverse set of people. To reject and protest such an exchange is non-Bharatiya and an assault on our democratic traditions, as a culture and the largest democracy in the world.

However, this debate over Pranab Da's presence at the Tiritiya Varsha concluding ceremony in Nagpur has revealed the true face of these so-called proponents of free speech.

Furthermore, Pranab Da has resisted these attempts to publicly shame him and has been statesmanlike in his response, stating that he will answer with his speech in Nagpur, emphasizing thus, that his decision to attend is unwavering. We welcome his decision and his true spirit of democracy. –

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Most intolerant of them all

Thank You Pranab Da

Despite the staunch protest by his own party men Dr. Pranab Mukherjee remained resolute in his decision to participate in the closing ceremony of the Tritiya Varsh Sangh Shiksha Varg of RSS. His conviction in the democratic principle of open engagement is worth acknowledging with gratitude. During his visit to Nagpur, the former President visited Dr Hedgewar's ancestral home and offered homage to a man he considered "a great son of India".

He also paid his respects at the "Smriti Mandir", dedicated to the memory and service of Dr Hedgewar and Shri Guruji at the RSS headquarters and went on to place his thoughts before the gathered audience with unflinching honesty. Before the program and away from the camera lens there was a meet and greet program with senior RSS functionaries and the special invitees, in which he participated with endearing simplicity. At the time of personal introductions, he suggested to have self introduction and leading by example offered a simple introduction, "I am Pranab Mukherjee". For a man who needs no introduction, his simplicity was heartwarming.

Pranab Da had come with a written speech in English whilst RSS Sarsanghachalak Dr. Mohan Rao Bhagwat spoke in Hindi, however both speeches met at the confluence of – Ekam Sat Vipra Bahudha Vadanti – "That which exists is ONE sages call it by various names." Furthermore, Pranab Da explained very clearly that Bharatiya concept of nation based on a unique integral view is entirely different from the state-nation concept in the West. He emphasised upon our 5000 year old civilisational history with eloquence; highlighting the beliefs embedded in our view of life – Vasudhaiva Kutumbhakam and Sarve bhavantu Sukhina – values of diversity, secularism and tolerance, which are further enshrined in our constitution. Dr. Mohanrao Bhagwat also expressed the same views in different words. Instead of 'tolerance' he used acceptance of all. He emphasised that no Bharatiya can be treated as 'other' or alien as we all come from the same ancestors.

Both the stalwarts emphasised in their speeches that national life of Bharat did not flourish on the basis of one religion, language or race but on the basis of spirituality based integral and holistic view of life and the values stemmed out of it.

Dr Bhagwat also clearly articulated that the Sangh would remain the Sangh and Pranab Da, Pranab da as this is the Bharatiya tradition of acceptance, neither imposition nor appropriation but acceptance.

This very view of life and value system is reflected in our constitution.

This humane worldview is also our greatest inheritance. Our neighbour Pakistan (which was once a part of Bharat) also wrote its first constitution at the same time. However their constitution does not speak of these values that are inclusive, it does not take note of the inherent diversity, neither does it celebrate it. Now the obvious question that arises is that when both were one country and one people, then why did this distinction in going forward emerge?

The answer lies in the spirituality based integral and holistic view of life that we inherit. Former President Dr Sarvapalli Radhakrishnan and Gurudev Rabindranath Tagore, have described it as "Hindu View of Life". Pakistan rejected it and Bharat accepted it. Actually our constitution is not the reason of our liberal and inclusive values enshrined in it but the result of our age old integral and holistic view of life. These liberal, plural values have not come to us from our constitution but through our constitution. Kahlil Gibran in his famous poem "Children" says- "Your children are not your children. They are the sons and daughters of Life's longing for itself. They come through you but not from you, And though they are with you, yet they belong not to you."

Similarly, we are traditionally liberal, secular and inclusive not because of our constitution but our constitution has enshrined these values because we have been like this since ages, at least 5000 years. Hence, it is our duty to honour and follow the Constitution. The RSS has stayed steadfast in this pursuit. Despite the unfair, unjust ban on the RSS imposed by the then regimes twice, the stayagrah that was carried out in protest was literally countrywide, disciplined and peaceful, an unparalleled example of protest in the history of independent Bharat, and one that was absolutely Constitutional. No other organisation or party can claim such a history. But consider the dissonance, those who violate every tenet of the Constitution, take the path of violence, attack our own armed forces, and those who support the divisive, unconstitutional activities are the one to preach the constitution to the RSS.

On April 2, this year, the "Bharat Bandh" in the six BJP ruled states only, witnessed despairing scenes of unprovoked violence that was actively supported by Rahul Gandhi and the "secular-liberal" lobby, without any consideration for the Constitutional and Democratic values proposed by Dr Babasaheb Ambedkar and enshrined in our Constitution.

After Pranab Da's speech, those who had been anxious about what this engagement might reveal were quick to come up with sanctimonious summations that "explained away" this engagement. These reactions

exposed that still the Left has influence over political and intellectual space of our country. This very Left ideology being non-Bharatiya obviously lacks dissent, liberty and tolerance. They discarded analysis and commented with farcical haste that Pranab Da had shown the RSS “a mirror” by speaking of secularism and Nehru on a RSS platform etc etc

However it is important to note that critics of Pranab Da’s visit to Nagpur had nothing to say of Dr Bhagwat’s speech. It’s possible that they didn’t hear his speech, maybe it wasn’t worth their time, after all this was in sync with their elitist definition of “free speech” – which prescribes that all they say is correct and all else is false. We are right and you are wrong just on the lines of “Four legs good, Two legs bad”, the famous analogy used by George Orwell in his famous novel ‘Animal Farm’ exposing the authoritarian tenets and hypocrisy of the communists. Hence listening to “two legs” would obviously be blasphemy!

The inclusiveness of “Vasundhara Parivar Hamara” (The song recited before the speeches in Nagpur) includes everybody, even those who practice intolerance. But those who believe “four legs only are good” would prefer to reside in their darkness of ignorance. In all those negative articles that followed, not one spoke of their own experience. As to be in conversation with the RSS is considered blasphemous, and results in instant ostracisation amidst the “liberal left” (an oxymoron). Under such pressure, paying heed to what the RSS Sarsanghachalak says is not even an option.

A few months ago, I met with a Christian family from Agra and they asked a lot of straight forward questions about the RSS. I answered every one of those queries. They attended some RSS programs and had a firsthand experience. Now when they meet a co-religionist who claims that RSS is anti Christian, they pose three questions to them:

- Is your opinion based on your own experience?
- Have you ever met with a Sangh functionary?
- Have you read any literature from the RSS?

They invariably get answers in negation. During my routine tour when I was in Agra, this couple insisted that I should stay with them. They also arranged my meeting with the Bishop there. We went to Bishop’s office and the meeting went well. But we can’t expect such openness from the Left inspired RSS haters.

There is a Marathi poem, that says:

Those who are habituated to say “Yes” do not want to hear any ‘No’

And those who are habituated to say “No” have no place for a “Yes”

In the same vein: In our “inclusion” of all we also include these “intolerants”.

But in their (intolerant) tolerance they cannot tolerate we the “inclusive”.

During his travels the Sarsanghachalak of RSS often meets influential people from all walks of life. During one such interaction he met with a famous industrialist, who suggested that in place of using the word “Hindu” the Sangh should use the word “Bharatiya”.

To this Dr. Bhagwat replied, “For us, there isn’t much difference between the two terms. However the term Bharat has a territorial connotation while the term Hindu has a value based resonance”. This is the reason why Pakistan born Tarek Fateh, refers to himself as Hindu. Hence you can say Bharatiya and we can say Hindu. Some others may say Indic, and we would understand that we are speaking of one and the same thing. This is what is meant by: “Ekam Sat Vipra Bahudha Vadanti”

But in the dogmatic and fascist world-view of communists these values, so Bharatiya in their essence hold no significance. Their tribe

insists that the lingua franca permits only words like secularism, Nehru, Marx whilst Hindutva is a pejorative. Should you deviate from this language, then even the right to live is denied. You are not even worthy of being tolerated, let alone be engaged with. In Kerala the red bastion of communist intolerance and a Stalinist enclave, from March 1965 till May 2017, over 233 RSS workers have been killed for the only reason that they were working for RSS. Significantly, 60 percent of them were ex- communists.

As many times as you may try and explain the idea of Hindu Rashtra and its true meaning, the communists and left leaning “intellectuals” sans engagement and debate and will define it as only narrow, divisive and exclusive. They will quote some old letters, or an article – cut, copy paste and reproduce, without historical context or deliberation. They will never see what the RSS leaders have been saying during these years till today. The reason is simple – “Two legs bad”!

However, just because they choose to look away and obfuscate at every given opportunity, the irrefutable fact remains that there are Muslims and Christians in the RSS. As Hindus we do not believe in conversions, hence these Swayamevaks for years together keep following their religious practices as Christian or Muslim.

In 1998 there was a 3 day camp of Vidharbha Prant (a Part of Maharashtra) where 30,000 Swayamsevaks participated in full uniform, stayed in tents. These camps normally take place only over the weekend and for those who observe fast on Saturday, to make arrangements for special food the head count is taken. During the exercise, it emerged that it happened to be the holy month of Ramzan as well and there were 122 Swayamsevaks who were keeping Rozas and needed to break their fast at late night. Accordingly, arrangements were immediately made to facilitate this. Had there been no Ramzan, no one would have noted that there were Muslims among Swayamsevaks in the camp.

These are stories drawn from real life experience, which do not make it to the hallowed pages of mainstream publications, however if you observe carefully and eschew the rhetoric that is peddled, the stark, intolerance and fascist approach to heterogeneity of ideas is clearly visible and increasingly stands exposed.

They say Pranab Da has shown the RSS a mirror, however the Sangh is quite open to looking in the mirror and does so every year at the Chintan Shivirs and Pratinidhi Sabha!

In these meetings a careful examination of the activities undertaken and necessary course correction is deliberated upon. Such a meeting took place as recently as the month of April in Pune. But when will left-liberals who stake claim on the progressive values of inclusiveness but display every aspect of intolerance in their actions – look in the mirror?

Whether they choose to look in the mirror or not, their truth is reflected in their actions and the public continues to take note of the rampant hypocrisy, between words and actions.

On a lighter note – one must express gratitude, had it not been for their shrill display of intolerance, the media would not have turned the lens on a program that is an annual event and always invites distinguished guests as speakers. Thanks to the intolerance of communists and those inspired by their hollow rhetoric, the general public got to witness a live transmission of the program. From the 1st to the 6th of June the official RSS website “Join RSS” received (average)378 requests per day, however on the day of the program, there were 1779 requests. Need one say more?



Why Bharat needs to stay connected to its roots

A senior leader of the Congress recently said that if BJP returns to power then India will become a “Hindu Pakistan”.

Several leaders of the Congress party, perhaps supported by the evangelical Church and influenced by the un-Indian ideology of Communism, continue to issue statements that hurt the very identity and glory of Bharat. When these highly educated people make such statements, one is reminded of the comment made in the report of education commission, by former President Dr. S. Radhakrishnan in 1949: “One of the serious complaints against the system of education which has prevailed in this country for over a century is that it neglected India's past, that it did not provide the Indian students with the knowledge of their own culture. It has produced in some cases the feeling that we are without roots, in others, what is worse, that our roots bind us to a world very different from that which surrounds us.”

Clearly, this un-Indianisation has gone so deep that it has influenced our thinking, even our vocabulary. Hindu Pakistan, Hindu Taliban, Hindu Terror – all these terms exhibit a completely un-Indian thought. In fact, the expression “Hindu Pakistan” is a complete oxymoron. Before we recognise the meaninglessness of this statement we should understand what Bharat and Hindutva are.

Recently, speaking about Bharat in Nagpur, the former President Dr. Pranab Mukherjee said that “India was a state long before the concept of the European Nation State gained ground. This model of a defined territory, a single language, shared religion and a common enemy... led to the formation of various nation states in Europe. On the other hand, Indian nationalism emanated from “universalism”, which finds its roots in the Bharatiya philosophy of Vasudhaiva Kutumbakam and Sarve Bhavantu Sukhinah, Sarve Santu Niramayah. We see the whole world as one family and pray for the happiness and good health of all. Our national identity has emerged through a long drawn process of confluence, assimilation, and co-existence. The multiplicity in culture, faith and language is what makes India special. We derive strength from not just tolerance but acceptance and respect. We accept and respect pluralism that forms the basis of our composite culture. We take pride and celebrate our diversity. These have been a part of our collective consciousnesses for centuries. Any attempt at defining our nationalism in terms of dogmas and identities of religion, region, hatred and intolerance, will only lead to dilution of our national identity.”

The foundation of this fundamentally liberal, all embracing, tolerant and universal thought is the integral and holistic view of life based on spirituality. . This view of life has been called the ‘Hindu view of Life’ by

Dr. Radhakrishnan. Enumerating its distinctive features, he says:

“The Hindu method of reform enables every group to retain its past associations and preserve its individuality and interest. As students are proud of their colleges, so are a group of their gods. We need not move students from one college to another, but should do our best to raise the tone of each college, improve its standards and refine its ideals, with the result that each college enables us to attain the same goal.”

He adds: “We see that the Hindu recognises one Supreme Spirit, though different names are given to it. In his social economy he has many castes, but one society. In terms of population there are many races and tribes, but all are bound together by one common spirit.”

Gurudev Ravindranath Tagore also said the same thing in his essay “Swadeshi Samāj”. He writes, “To feel unity in diversity, to establish unity amongst variety -- this is the underlying dharma of Bharat. Bharat does not regard difference as hostility, she does not regard other as enemy. That is why without sacrifice or destruction she wants to accommodate everybody within one great system. That is why she accepts all ways and sees the greatness of each in his own sphere. Because of this virtue in Bharat we shall not be frightened considering any society as our opponent. Each fresh conflict will enable us to expand ourselves. The Hindus, the Buddhist, the Muslim and the Christian will not fight each other and die in India; here they will find a meeting point. That point will not be non-Hindu, but very specifically Hindu. However foreign may be her body parts, her life and spirit will be of Bharat only.”

Congress leaders forget that Pakistan was formed in denial of this liberal, all embracing, integral and holistic spiritual tradition. This is the result of un-Indianisation through education and the influence of un-Indian ideologies like communism. As long as Bharat is embedded within Hindutva, it will never become Pakistan. It is only due to the rejection of Hindutva that Pakistan was born. The unity, independence and sovereignty of Bharat, is its existence “Astitva”, and the cultural and ideological heritage based upon spirituality of Bharat, is its identity “Asmita”. Due to petty political interest, leaders of the Congress are denying the very identity of Bharat. This is a matter of deep concern. Don't they realise that the denial of its inherent identity can threaten the very existence of Bharat?

The liberal Indian culture which celebrates diversity, and of which Dr Mukherjee spoke and which was called as “Hindu view of life” by Dr. Radhakrishnan and Rabindranath Tagore, was inherited even by

Pakistan. But it became Pakistan because it snapped ties with this rich heritage. If it reconnects itself to this heritage, then without leaving its Muslim way of worship, it can remain Hindu. Innumerable people like Sri M.C. Chagla, Dr. A.P.J. Abdul Kalam and the Pakistan born Canadian resident Sri Tariq Fateh, while continuing to follow the Muslim faith, connected themselves with this heritage. In this way, even while remaining Muslim, if Pakistan accepts this liberal and tolerant heritage, then it will become "Hindu Pakistan", in other words, it will become 'Bharat'. It can do this even while retaining its separate political identity.

Bharat's deep cultural roots are its identity. Remaining connected to these roots, embedded in our identity (Asmita), is essential to our existence (Astitva). This identity has been called Hindutva or Hindu view of life by Dr. Radhakrishnan and Gurudev Rabindranath Tagore. If anyone has objection to the word 'Hindu', then they may call it Bharatiya or even Indic. But its core content remains the same. Even though the truth is one, it can be called by different names; that is the essence of Bharatiya thought. It is the content that is vital and important.

How does one think if one is deeply embedded to Bharatiya cultural-spiritual tradition? A good example comes from the saying of Acharya Mahaprajna ji. He was the head of the Tera Panth (a sect), which is one of the spiritual traditions among Shwetambara Jains. Being a saint with national perspective, he was recognised and respected far and wide. He used to say, I belong to the Tera Panth because I am a Sthanakavasi Jain. I am a Sthanakavasi Jain because I am a Shwetambara Jain. I am Shwetambara because I am a Jain and I am a Jain because I am a Hindu. This is a beautiful expression of the Bharatiya way. One can simultaneously belong to the Tera Panth, be a Sthanakavasi Jain, a Shwetambara Jain and also be a Hindu. This is because Bharatiya thought does not see any contradiction in these diverse layers of identities. It is only a different expression of the One. This is the Bharatiya tradition. But when the connect to these deeper roots starts

eroding, then the narration starts changing. And so begins the narrative that I am a Hindu but I am a Jain. I am a Jain but I am Shwetambar Jain. I am Shwetambar but I am a Sthanakavasi Jain and I am a Sthanakavasi Jain but I belong to Tera Panthi.

Further erosion of this deeper connect leads to a different narrative: whatever I may be – a Jain, a Shwetambar, a Sthanakavasi or Tera Panthi but I am not a Hindu. And then politics comes into play. Once the ultimate erosion of the deep connect to the roots, the core identity (Asmita), is complete, the process of de-Indianisation also is complete. Slogans like "Bharat tere tukde honge, Bharat ki barbadi tak jung chalegi, jung chalegi", are the outcome of this complete disconnect with the roots of Bharat. Such expressions do not emanate from illiterate, backward and poor people, but from by ultramodern young representatives of the Bharatiya intellectual community, representing the so-called 'most progressive and modern' educational institution. Surprisingly, they also get support from academicians and scholars who are drawing perks and benefits from the resources of the same country. Can there be a more glaring example of de-Indianisation through education?

Therefore, Dr. Pranab Mukherjee tracing the legacy of over five thousand years of togetherness and collective journey of the people of Bharat – he did this during his speech in Nagpur -- that formed our national identity, becomes all the more important. We can protect this identity in the world and prepare ourselves for future challenges only if we remain connected and embedded to our roots. To conclude in the words of the well known poet, Sri Prasoon Joshi:

Why are you so disconnected, shallow tree?

You will only wither away.

The deeper your roots go,

So much will you bloom!

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Response



Those claiming to be die-hard secularists behave like die-hard communal people



Nothing anti-India should be tolerated

Ever since the BJP came to power in New Delhi, the RSS is being dragged into every controversy, from the JNU issue to a student's suicide in the University of Hyderabad. Political leaders such as Rahul Gandhi and student leaders of JNU all accuse the RSS of having a hidden agenda that they say is being carried out by the ABVP and the Central government. How do you respond to these allegations?

The Congress, the Left parties and their leaders, even when they were in power, were consistently opposing and defaming the RSS over frivolous and false premise. Whenever they were in trouble they would blame the RSS now and then. But the people of Bharat began to see through their lies and stopped believing them. There is nothing new about it. All these allegations are unfounded and false.

When the ministry of human resource development instructed all Central university campuses to fly the national flag, the political stand adopted by its critics was to ask if the RSS flew the Tricolour in its office. What do you have to say to this?

To fly the national flag compulsorily in government-funded institutions is purely the government's decision. Where does the RSS come into the picture? The national flag, by the way, has been hoisted on Independence Day and Republic Day at the RSS headquarters by its senior functionaries.

Does the RSS feel it is better to reach out to people directly through its new outreach programmes, like the IT Milans aimed at the new generation, than by replying to political allegations?

The people of Bharat are aware of the lie behind such political allegations. They know the RSS through the discipline and service of the swayamsevaks. As a result, people's admiration, support and trust in the RSS is consistently growing. The RSS has been working to organise the entire society on the basis of a national character and discipline. Reaching out to all sections of society is a natural process of this mission. This has been going on since 1925. IT Milans began due to the emergence and specificities of the IT field. What has it got to do with political allegations?

You have clarified that the Sangh wants to bring change through social work and not through government. But ever since this government has come to power, critics have been accusing the RSS of implementing its ideological agenda through the ministries of HRD and culture. How would you like to respond to these critics?

In your question itself you have answered it all. When you describe them as critics of the RSS, they are bound to criticise the RSS even on

false and baseless premise. The BJP is a party with an ideology that reflects in its manifesto that they had made public before the 2014 elections, saying what they will do if voted to power. Now that the people have voted them to power, they are implementing their manifesto. Let them fulfil the promises they made to the people.

The khaki shorts and white shirt ganavesh (uniform) has been the identity of the Sangh for a long time. Reports hint that a new uniform that is more contemporary is under consideration. Could you please elaborate on this?

Actually, selfless service and discipline is the identity of the Sangh swayamsevaks, and they have been exhibiting it whether they are in uniform or not in uniform. And they will continue to exhibit the same (its core identity) even in the new uniform, if it gets changed.

Regarding the JNU issue, do you think there should be zero-tolerance towards anti-India sloganeering or should we bring such fringe groups into the national mainstream by reaching out to them proactively? How do you view the whole controversy and the government's response to it?

Nothing anti-India should be tolerated. One should differentiate between anti-India and anti-government. There should be a process of dialogue, addressing the grievances and attempting to change the mind. But talking about this particular case/instance, it is not just sloganeering. It is the mindset that is consistently nurtured that leads to committing violence, or condoning violence, or supporting violence and anti-national activities.

What are the main topics that would come up at the Akhil Bharatiya Pratinidhi Sabha (ABPS) in Nagaur in March?

The ABPS is our largest policy-making body that meets once annually, every March. This time, the ABPS will meet on March 11 -13 at Nagaur in Rajasthan. An annual report of the organisational activities and achievements will be presented by sar karyavah (general secretary). Participants will share some of their new experiments, experiences, initiatives and observations. Annual planning for the coming year will also be discussed. From mid-April to June-end, there will be annual summer training camps (around 70 camps) of 20 days' duration throughout the country. Detailed discussions about the planning of these camps will be held there. Along with discussing the present national scenario, some resolutions will also be taken up for discussion at the ABPS.

Vision



The fundamental elements of Hindutva: Satya, Swattva and Sattva

Once a 11 year college student while introducing himself said he writes short stories. What kind of short stories? I asked. He narrated a recently written story. Those were election days. Obviously, the subject he chose was election. The story goes:

The elections were declared in a state and four candidates filed their nominations. The candidates were Air pollution, Soil pollution, Water pollution and Food pollution. Interestingly all of them insisted on the same election symbol "Human Being". Electoral officials were puzzled. Why would they want the same symbol? Logically it could be given to only one of them. They were summoned to discuss the issue with the electoral official. The official explained his predicament to them. To find the way out he said the candidates will have to justify as to why they deserve the symbol? The most convincing answer will win the symbol. Others will have to choose different symbols. Every candidate put forth the same argument. Every one said he is grateful to the human being as it is this very human being that has created, nourished and developed him. The human being is the root and cause of his existence. Therefore he only deserves it.

It is such a heart-rending truth that the story unfolds so easily. Today not only the entire mankind but also the mother earth is getting diabolically devoured by the problems of air, land, water, food pollution and the consequent Global Warming.

It is, therefore, a matter of great concern to all of us. The irony is that the societies who are at the root of this are not uneducated, undeveloped and backward but contrary to that they are (so called) highly developed, advanced, educated and modern one. In spite of this, why did this happen? The reason is, they have now realized, that this (so-called) modern, developed human civilization's outlook towards nature, mankind, and rather entire life was fractured, incorrect and incomplete. Due to this in the name of progress, they started racing, with great speed towards destruction rather than development.

Mr S.K. Chakraborty notes:

"The march of modern science & technology derived from it, coincided with an era when the human race was beginning to snap its ties of personal feeling level relationship with earth and nature.

One need not stop for a moment to consider the right or wrong of any action regarding something to which there is no relatedness. No doubt numerous aspects of external physical life benefited from the sci-tech

combination -through control and subjugation of matter, air, water, time, distance and so on. Yet, the keynote has been the shift from harmony to highhandedness from awe and reverence to petulance & arrogance. If man-nature alienation has been the chief cause of unethically towards ecology and environment, this same alienative ethos began to evade all dimensions of human society. This process leads to a gradual weakening of ethical sentiments, which are seen to be soft and fuzzy. Not only has nature come to be treated as a resource, as a means, but man too unethically emerges as an inherent property of this clever techno-centric outlook.

From tool to machine to automation to chip- this progression seems to have made the human race increasingly less human.

Because of this attitude man is getting distanced and detached not only from nature but also from society and fellowmen. Hence, he is becoming more arrogant, more cruel and more violent in his dealing with surrounding nature, aliens and fellow-beings. And the societies that hold this mindset, are the (so called) 'developed, modern' societies and human communities.

Considering the roots, lineage, insufficient knowledge and comparatively minimal experience of life of this "progressive developed" society, it can be comprehended that their inferences are incorrect, incomplete and incongruent. But their tendency to shout from the roof top that, "Only We have realized the ultimate truth and only We own it", especially when they have achieved or known only a little or partial indicates sheer immaturity."

Sai Makarand Dave Notes:

"In our Puranas we have, a story about the birth of "Arun" the charioteer of Lord Sun. Kashyap Muni, the sage, had two wives: Kadru and Vinata. Kadru bore many serpents. Vinata laid two eggs. Vinata was told, after a prolonged period two luminous and valiant sons would be born out of the eggs. Since nothing happened for quite sometime, she broke one egg. A premature baby "Arun" was born. At an appropriate time, a luminous and most valiant Garuda was born from the other egg. Arun cursed his mother for taking him out of the egg prematurely. Garuda freed Vinata from this spell.

"Arun" symbolizes brightness of premature light. It is a situation in life of mankind when the darkness of ignorance has not vanished completely and the sunrise of revelation has not totally appeared on the

horizon. If a man impatiently begins to believe that he has achieved everything, when he is yet to see the full luminance of divine light, and realize spiritual blessings, then it is possible that he may be reverted back to confinement instead of experiencing liberation. Therefore, dawn (Arunodaya) is the time for serene, deep contemplation. It is a moment of quiet and composed rumination. It is not the time to dance around in ecstasy of "I have achieved everything in life". Thus at this juncture, if one starts hopping and shouting from one's roof top with self-complacency that "I have realized the ultimate truth", then he will be in the same plight as that of "Arun". Either he will fall into the pit of illusion or he will completely lead people into entirely wrong direction. "

The (so called) "progressive-developed" societies or nations which, in spite of not having found the whole truth-having just the glimpse of it-and yet bragging and foisting upon the world that "they" have found the ultimate truth, remind us of half grown, under grown 'Arun'.

This attitude of the front liners of these "progressive societies" can still be understood. But the enormity of the issue is their obstinacy and vehemence towards their insistence that their incomplete and incorrect doctrine is the ultimate truth and has to be universally accepted. The obstinacy regarding their social, political, economic, religious and related systems emerging out on the basis of this incomplete partial truth and justifying the required oppression, violence and conflicts to make it universally accepted and establish their hegemony is the real issue.

Winin Pereira and Jeremy Seabrook note:

"The Western technological and scientific system that developed in symbiosis with its colonial expansion underpinned and made more efficient the process of expropriation. The unsustainability and injustice of this project can now be seen, though at the time of the "discovery" of distant lands and new trade routes, neither moral nor ecological limits to the accumulation of wealth occurred to them, mainly as a result of the cultural imperatives embedded in the fabric of European society.

The West now claims the moral high ground as it castigates other countries for their failings in human rights, for their inability to control population growth, for their corruption and mismanagement. But the West has attained its apparent pre-eminence only after passing through brutal and merciless phases of human rights abuse, the widespread practice of tyranny and genocide, slavery and colonialism. Without the exploitation of occupied territories, the Industrial Revolution would have been aborted before takeoff. The West's enormous structure of affluence has been constructed upon the sands of unsustainability and injustice".

(It should be noted that the term "West" does not refer solely to any geographical region, neither does it include all the people there. It refers mainly to the agents of Western-style development, in the West or elsewhere, particularly the TNCs, the politicians and academics. Their beneficiaries encompass much of the populations of the West, knowingly or unwittingly, with the exception of perhaps the impoverished.)"

By following the above agenda have these "progressive-developed-modern" societies been able to solve all of their problems? No. That's not even in sight. In spite of all round prosperity and affluence of all kinds, there is no peace, happiness, contentment. The mind is in turmoil. They are experiencing the heat of its social, familial and psychological adverse outcome. But they are unable to find the way out. Because their very conception of universe, nature, society, and human being is incomplete, distorted, superficial and incorrect.

Fritjof Capra notes:

"The paradigm that is now receding has dominated our culture for several hundred years. During which it has shaped our modern western

society and has significantly influenced the rest of the world. This paradigm consists of number of entrenched ideas and values, among them the view of the Universe as a mechanical system composed of elementary blocks, view of human body as a machine, the view of life in society as competitive struggle for existence, belief in unlimited material, economic and technological growth, and last not the least- the belief that a society in which the female is every where subsumed under the male is one that follows a basic law of nature. These entire assumptions have been fatefully challenged by recent events. And indeed a radical revision of them is occurring."

"The new paradigm may be called a holistic world view, seeing the world as an integrated whole rather than a dissociated collection of parts. It may also be called an ecological view, if the term ecological is used in much broader and deeper sense than usual. Deep ecological awareness recognizes the fundamental interdependence of all phenomena and the fact that as individuals and societies we are all embedded in (and ultimately depend on) the cyclic process of nature.

Ultimately, deep ecological awareness is spiritual or religious awareness. When the concept of the human spirit understood as the mode of consciousness in which the individual feels a sense of belonging, of connectedness, to the cosmos as a whole, it becomes clear that ecological awareness is spiritual in its deepest essence. It is, therefore, not surprising that the emerging new vision of reality based on deep ecological awareness is consistent with the so called perennial philosophy of spiritual traditions."

SATYA : The Reality

Now this new alternative paradigm that is coming forth is the same that the Indian (Hindu) visionaries and thinkers propounded thousands of years ago.

The salient features of this age old paradigm are :

The same One Divinity is present everywhere, be it living or non-living. It has manifested itself in many forms. Hence apparently diverse forms are inherently one and the same. Unity in diversity. Oneness in multiplicity

Eeshaavaasyam Idam Sarvam Yatkincha Jagatyaam Jagat I

Reality is one but is known by various attributes. It can be achieved through various ways, some close, some far, some twisted, some straight.

Ekam Sat Vipraah Bahudhaa Vadanti I

This creation is one live organic unit which is mutually connected. There is mutual coherence, not conflict. Everything is offsprings complementary.

Vasudhaiva Kutumbakam I

The nature is form of Motherhood and we are her children. The Earth is our mother and we are it's offsprings. Therefore, milking the nature is appropriate, but exploitation is not.

Maataa Bhoomih Putroham Pruthivyaah I

Earning wealth and enjoying sensual desires are the principle objects of human endeavor and should be pursued by righteous ways according to 'Dharma'. However by limiting our needs and wants, one should lead a simple and disciplined life. The residual wealth and efforts should be used for the welfare of the society and mankind.

Tena Tyaktena Bhunjeethaah I

Divinity is omnipresent, whether animate or inanimate. It is more prominently manifested in the human being. This divinity within can be manifested completely by one's own efforts. It can be done by controlling nature internal and external to become "free". Revealing the omnipresent divinity and being "free" is the ultimate goal of human life

and pursuit. This spirituality is the basic foundation and essence of social systems, dispositions and human life.

Vayam Amrutasya Putraah I

Man and woman are complimentary to each other. Both are equally important and responsible for betterment of the society. Both have equal right and opportunity to evolve spiritually and get liberated.

Based on this Hindu or Indian world-view, highly advanced, educated, cultured, affluent life, individual as well as social, prospered here since thousands of years. Many foreign travelers have noted and recorded this. Hindus (Indians) were the first to reveal, comprehend, understand this mystery of creation and life and hence is known as “Hindu World-view”. Hindus are naturally pleased and proud to see that the modern Western world has started to reveal, accept and appreciate this “Satya” or reality, this view of life.

SWATTVA : Self Expression

In the light of this holistic, organic, connected, spiritual world-view a way of life was created, developed and established here since ages. To follow, establish and practice this world-view in individual and social life policies, systems and life-values were created. To propagate and establish this value system many people have staked their entire life and performed penance, thus creating ideals in the society. As a sum total of this a unique culture-Hindu culture-got evolved here. To share this view and way of life, the sages, saints, cultural ambassadors went throughout the world with the sole intention of enlightening the people all over. The affection, love, compassion, patience, approach and ways adopted by these cultural ambassadors to disseminate their knowledge and share their experience are the salient features of Hindu culture. Nowhere, never coercion, force and violence were adopted by anybody. This culture has become the identity, the expression, the soul (Swattva) of Hindu society. If one desires to have a world living together in peace, free from conflicts, with mutual understanding and cooperation, with harmony among the diverse people, sustaining the ecological balance one has to resort to this holistic, organic, interconnected, spiritual view and way of life or Hindu view of life.

Hence, it is the paramount duty of the Hindus spread all over the world to protect, nourish and nurture this Hindu way of life, their own expression(Swattva) by putting it in regular practice and present a live example of the “global and noble” culture.

Salient features of Hindu Culture:

Mother, Father, Teacher and Guest should be revered and treated as Godly personalities.

Maatru Devo bhava I Pitru Devo Bhava I Aachaarya Devo Bhava I Atithi Devo Bhava I

Personal gains can be relinquished for the sake of family; family’s gains for the sake of town; town’s interests for the sake of country and everything can be renounced for the freedom of the soul.

Tyajedekam Kulasyaartho, Gramsyartho Kulam Tyajet I

Graamam Janapadasyaartho, Aatmaartho Prithiveem Tyajet II

Worshipping land, water, light, trees, Sun, Moon as divine manifestations and worshipping machines, tools, weapons, deity of our home with a feeling of larger connectedness.

To spend for the betterment of others is a great virtue. One who sacrifices his self interest is elevated.

To work, toil, spend, share for the betterment of others in the society is ‘Dharma’ and is virtuous.

Variety of religions from worshipping formless Almighty to a God with a specific form all lead to the same realization. Even in one family the

members can adhere to different forms of worship.

Rucheenaam Vaichitryaat Riju Kutila Naanaa Pathajushaam I

Nrunaameko Gamyastvamasi Payasaamarnava Iva II

Worshipping female form of divinity, Goddess as a symbol of “Shakti”. There have been women contributors of Vedic hymns that speak of, mundane and spiritual knowledge and wisdom.

Man and woman are complementary to each other. One is incomplete without other. To perform any religious ritual, wife is inevitable companion by the side of the performing husband. Highest and ultimate gratitude is expressed by revering in the form of “Mother”.

Gomaataa, Bhoomaataa, Lokamaataa(river), Tulasi Maataa .

Rebirth and Karma Siddhaant.

Unique concepts of Pilgrimage, Punya, Dharma.

Considering every woman (except one’s wife) in the form of mother.

Maatruvat Paradareshu, Paradravyeshu Loshtavat I

Aatmavat Sarvabhooteshu, Esha Dharmah Sanaatanah II

One should take food only after feeding the birds and animals in near surrounding.

SATTVA : Core Strength

India- the abode of Hinduism-has a role to perform to help the Hindus-spread all over the world-protect self identity, self expression (Swattva). This role is in augmenting its core strength (Sattva or essence). This “Sattva” lies in:

India being militarily strong and invincible. It has been a universal experience till date that if any nation in the world grew in its military strength it utilizes its power for invading other nations, fighting wars to expand their territory, exploit or plunder. India is the only honorable exception which never used her strength to extend her boundaries. India did fight wars but only in self defence, for cultural protection and to establish righteous social order (Dharma). That is why Shri Ram and Shri Krishna are ideals and apostles of Indians. They fought and won wars but not for territorial expansions.

India being economically prosperous and self-reliant. We may surely undertake trade and business with the world around but not at the cost of our self-reliance.

The purpose and content of our school and university education being based on Bharatiya philosophy that reflects our soul. New ideas and achievements around the world shall be welcome if they stand true to the test of our extensive, rich experience.

Our social systems being founded on our holistic, spiritual, interconnected Hindu vision where standard of life is not determined by economic parameters only but on the basis of one’s life values and quality in life.

In establishing a social value system promoting simple living, moderate spending and relinquishment in spite of an abundance of resources.

Having socio-centric multi-power centered social systems instead of politico-centric mono-power centered social systems,

The augmentation or strengthening of Hindu’s “Sattva” shall help protect Hindu’s “Swattva”, facilitating the influence of Hindu holistic world-view (Satya) bringing happiness and betterment of each and all throughout the world.

Sarve Bhavantu Sukhinah Sarve Santu Niraanyaah I

Sarve Bhadraani Pashyantu Maa Kashchit Duhkhamaapnuyaat II

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